

THE
Surest way to the Greatest
Honour :

Discoursed in a SERMON,

Delivered

In the Audience of His *Excellency* the
Earl of *BELLOMONT*, Captain
General and GOVERNOUR in Chief,
and of the COUNCIL, and Repre-
sentatives of the General Assembly
of the Province of the *Massachusetts-
Bay*, Convened at *Boston* in *New-
England*, May 31st. 1699. Being
the day for the ELECTION of
Counsellors in that Province.

By Increase Sather.

BOSTON.

Printed by Bartholomew Green, & John Allen,
for Samuel Phillips, and are to be Sold at
the Brick Shop near the Old.

Meeting-House. 1699.



Published by the Appointment of His *Excellency*, & of the Honorable *Council*, and *Representatives*, of His *Majesties* Province of the *Massachusetts-Bay* in *New-England*.





The Epistle Dedicatory.

To His Excellency,
RICHARD, Earl of
Bellomont,

*Captain General and GOVERNOUR in
Chief of the Provinces of the Massa-
chusetts-Bay in New-England,
and of New-York, &c.*

May it Please Your Excellency,

A *Congratulatory Address* has been
presented to Your *Excellency*, in
the Name of about Forty Mi-
nisters of the Gospel, that a few
dayes since occasionally met in *Boston*.
And



The Epistle Dedicatory.

And although there are above Forty more Publick Preachers in this Province, who were not there, at that Time, I ~~am~~ satisfied, they would have heartily concurr'd with the rest, had the Opportunity been offered to them.

The Deserved Character which Persons of Worth and Eminency in *London*, who had the Happiness of an Acquaintance with Your *Lordship*, had given of You, made the People of *New-England*, who heard thereof, hope that Your Arrival to Your Government here, would prove a rich Blessing to us all. Your having in the Administration of Your Government over *New-York*, espoused the Interest of Religion, and of Our Great KING *WILLIAM*, and of the People, has confirmed them, in those Hopes, nor can those Interests *Now* be separated, Now, if ever, the old celebrated Maxim is true, *Qui pro veritate est pro Rege est.*

The Epistle Dedicatory.

It was the noted saying of a Great *Emperor*, That the Chief Ruler is to Serve the *Senate*, by hearkening to their good Advice, and to Serve the People by promoting the *Publick Good*, and to Serve single Persons by an Equal Distribution of Justice. That Your *Excellency* will approve Your Self such a *Ruler*, You have given us sufficient cause to believe, Your late *Noble Speech* to our *General Assembly* has won their Affections, and cannot but be pleasing to every *English*, and in a peculiar manner to every *New-England Heart*.

God does sometimes pour signal Blessings on the Posterity of them, who have done signal Service for His Name. Your Illustrious Grandfather, *Sr. Charles Coote* (who will be had in Everlasting Remembrance) was such an One. I find it recorded in the History of his Life, published by *Mr. Clark*, That he having been a Man of War from his Youth, was Sent a Commander into *Ireland*, in the Year 1601. where he was an Eminent Instrument of Good to the English Nation. And Forty Years after, that he again Fought the Battels of the Lord against the *Irish Rebels*, with most

2

Remas-

The Epistle Dedicatory.

Remarkable Successes, and at last Dyed (as *Sampson* did) Victorious over the Enemies of His Nation, and of the True Religion, of whom it might be said, as one speaks of that Excellent King of *Sweedland*, *Carolus Gustavus*, That he Dyed *with Victory Bleeding at his Side*. But Your Noble Grandfather's Piety made Him more Illustrious than His Prowess and Valour. He was (as both Mr. *Clark*, and Dr. *Teat* have reported) One that manifested a singular Love to all Good Men, and in a special manner to such as were the Faithful Ministers of Christ ; an Hater of all Vice, and Vicious persons ; and an Encourager of all that was Vertuous and Praise-worthy : Yea, and One that by his Faith and Prayers could prevail with God. For when he was, (and had been for a long time) through Bodily Infirmities, hardly able to set his Feet on the Ground, seeing his Nation in Danger, he earnestly pray'd, that God would strengthen him to appear in His Cause, and to Fight His Battels. When a marvellous Spirit of Fortitude from Heaven suddenly fell upon him, and immediately to the Admiration of all men, By Faith out of Weakness he was made strong, and put to flight the Armies of the Aliens. Which things

The Epistle Dedicatory.

I have mentioned, that so those in this Country, into whose Hands this shall come, may be from hence induced to have the Greater Respect and Honour for Your Excellency, Humbly Praying, That that God, who was with Your for ever Famous Grandfather, making Him so Great a Blessing to Ireland, will make Your Excellency as Great a Blessing to New-England.

Three Mighty Emperours, Constantine the Great, Valentinian, and Theodosius, were wont to Style themselves, *The Vassats of JESUS CHRIST*. And one of them professed, That He counted his being *Christ's Servant*, a greater Honour to him, than His being Emperor of the World. And well might He so Judge, since the Highest Angel in Heaven, and all the Nobles that attend the Throne of the Infinite Majesty, esteem Themselves Honoured in being Employed to *Serve Christ as Guardians* to His People. They are Ministers of God, and Ministers for them that shall be the Heirs of Salvation.

My Lord.

Great Men are happier than others, chiefly in this Respect, That they have greater Oppor-

The Epistle Dedicatory.

Opportunities to *Honour God*, and consequently in being Faithful in the Improvement of those Talents, to obtain a more weighty Crown of Glory than others, *in the Day of Christ*. God has put into Your Hands a singular Advantage to Serve His Interest and to promote His Glory. Now that He, *by whom Princes Rule, and Nobles, and all the Judges of the Earth*, will assist You by His Grace to discharge the Great Trust reposed in You, so as that You may leave a most Honourable Name to Posterity, and have *Immortal Honour* conferr'd on You, by the *King Eternal*, at the Last Day, has been, is, and shall be the Prayer of

My Lord,

Your Excellency's most

Humble Servant,

Increase Nather.

Boston, June 7,
1699.

ent.
nent
hty
Day
ands
rest
He,
the
His
bled
nost
ave
the
, is,



the
fices
De
con
be
was
Scri
con
Far
Da

The Surest Way to the Greatest Honour.

I Samuel II. 30.

--- The LORD GOD of Israel saith ---
Them that Honour me, I will Honour ; ---

THESE words were spoken in the Name of God, and by a Man of God unto *Eli*, who was an Honourable Person, being both the High Priest and the chief Judge in *Israel*, which were great Offices both in Church and State. *Eli* was a Descendent from *Ithamar*, who was *Aarons* Second Son. How the High-Priesthood came to be Translated from the Family of *Eleazar*, who was the Elder Brother, to that of *Ithamar*, the Scripture no where informs us. It is probably conjectured, that the High Priests of *Eleazars* Family, had by some hainous crimes in the Dayes of the Judges, provoked God to lay

A 2

them

4 **The Surest way to the**
them aside for several Generations. When *Eli*
was advanced to this Dignity, the Lord promi-
sed to continue that Honour to him, and to his
Posterity; but this Promise must be under-
stood as conditional, *viz.* if they should acquit
themselves in those Honourable Employments,
as became them to do; but he and his, mise-
rably failing in their *Duty*, God did justly de-
prive them of their *Dignity*. The reason of
which Dispensation is mentioned in the words
before us. For it is everlastingly true, that they
who honour God, shall be honoured by him;
and they that do otherwise, shall sooner or la-
ter be lightly esteemed. 6

The *Doctrinal Truth* which may be insisted
on from the words, as fitable to the present
Occasion, and to the *Honourable Assembly* in
this House Convened before the Lord, is,

*That to Honour God is the surest and the only way
to obtain Honour from Him.*

We shall only Enquire into two particulars
in order to the clearing of the *Doctrine* before
us.

1. *What are the Characters of one that do
Honour God; whereby we may judge whether
we are such or no?*

2. *What Honour it is that God will surely confer
on such persons?*

Quest

Quest. 1. *What are the Characters of one that does Honour God?*

Ans. 1. *He is one that does yield Universal Obedience to the Commandments of God. They that Honour me* (saith the Lord, *b.e.* they that obey me. When in the Fifth Commandment, Children are required to Honour their Parents, this is a special thing intended, that they should obey all their lawful Commands. The Lord said to the Jews, *If I am a Father, where is my Honour?* Mal. 1. 6. *i. e.* the Obedience which is due unto me. Kings are Honoured when their Laws are duly observed; so is the God and King Eternal, when his Laws are complied with. There is an Internal Obedience. For we are required to love, and Fear, and Delight, and Trust in God. And there is an External Obedience: When a mans words and outward actions are as to the matter of them such as the Divine Law Enjoyns. There may be something of an External Obedience where that which is Internal is wanting: Mat. 15. 8. *This people honoureth me with their lips, but their heart is far from me.* Whereas if a mans heart is set upon honouring God, that Internal Obedience will discover it self in an Universal Conformity to the Law of God in outward acts of Obedience thereunto. The Commands of God may not any of them be disputed, but

A 3

obeyed

obeyed without any Reserve or Limitation. Suppose the Commandment to be never so difficult, & never so contrary unto a mans own will and desires, if he knows that God commands it, and has in him an heart that honours God, he will do the Commandment. When God Commanded *Abraham* to Sacrifice his only Son, he Rose early to do it. Gen. 22 3. And by that high act of Obedience did greatly honour God: And so did *Joshua*. The Lord said to him, *Have not I Commanded thee?* Josh. 1. 9. And then he did as commanded though to the hazard of his life. This Honour of absolute Obedience is due to God alone. Inferiours are to obey their Superiours, but with this Reserve always, in far as shall consist with Obedience to the Will of God. If the Greatest man on Earth command a thing which God has forbidden, he must not be obeyed. Although *Nebuchadnezzar*, was the Emperour of the World, and perhaps the greatest Monarch that ever lived; yet nevertheless, when he Enjoined that which God had expressly prohibited, the three Princes who were his Captives told him plainly to his face that they would not obey him. Dan. 3. 18. *Be it known unto thee, O King, that we will not Serve thy gods, nor Worship the Golden Image which thou hast set up.* Or, if men should inhibit what God Commands, we must honour God by obeying him rather than

Greatest Honour:

7

than them. Thus the Holy Apostles, when the Jewish Rulers straitly commanded them that they should not Preach Christ, they replied, *we must obey God rather than men.* A.C. 5. 29.

2. *The Honourer of God is one that does Worship Him, and Him only, and this according to his Will.* The true Worshipper of God is one that honoureth him. It becomes the Greatest on Earth so to do. Psal. 29. 1, 2. *Give unto the Lord O ye Mighty, give unto the Lord Glory and Strength; give unto the Lord the glory due unto his Name, Worship the Lord in the Beauty of Holiness.* When we Worship God if we do it in the Beauty of Holiness, we give unto him the glory that is due unto his Name. As the neglect of Divine Worship is a disrespect and dishonour put upon him. Isa. 43. 23. *Thou hast not honoured me with thy Sacrifices.* So the due performance thereof is an honour to him. In Prayer we honour God. A King is honoured when his Subjects humbly kneel before him with their petitions; so is the King of Heaven. When we praise him then we honour him, God says, *Whoso offereth praise glorifyeth me.* Psal. 50. 23. when we give him Thanks, we give him glory. *The Thanksgiving of many redounds to the Glory of God.* 2 Cor. 4. 15. when we do with prepared hearts receive the Sacraments which are of Divine Appointment, we honour
the

the Author and Institutor of them. When we Sanctifie the Lords Day, we honour him whose day it is. *Isa. 58. 13. If thou call the Sabbath a delight, the holy of the Lord, honourable, and shalt honour him.* The man that honours God, has this Character belonging to him, he is constant in Prayer, consciencious in observing all Divine Institutions, and one that Remembers the Sabbath Day to keep it Holy. Now that which we make an Object of Religious Worship, we put the highest honour upon that possibly can be. We own that which we Worship, to be the chief good, the first cause, and the last end of all. And therefore it is that God only may be Worshipped. *Mat. 4. 10. Thou shalt worship the Lord thy God, and him only shalt thou serve:* It is the highest dishonour to God that can be, to yield Religious Adoration to any other Object besides Himself: For it is to make other things to be as good as He with whom none may be compared. Nor may we worship him in any other way, or by any other means then what Himself has appointed. To do so would be a great reflection on the Wisdom and Honour of the Glorious God; as if He did not know how to prescribe means sufficient for his own Worship; and therefore must be beholden to men for their Inventions. This was the Sin which the Children of Israel were guilty of in the Wilderness;

Greatest Honour.

9

ness; they would worship the God which brought them out of Egypt, but by an Image of their own devising, whereby they incurred his high displeasure. The Jewish Doctors say, that God never visited their Nation with any Judgments; but he put in one Ounce of Vengeance for that Sin of their making the Calf in the Wilderness. This also was Jeroboams Sin, when he set up the Calves at Dan and Bethel, and Ordained a Feast in that Month which he had devised of his own heart. 1 King. 12. 33. Nor do we honour God as we should do, except we are duly careful as to the manner of Worship, that it be according to the will of God. Christ said, Take heed how you hear. Luk. 8. 18. so we must take heed how we pray, and take heed how we come to Sacraments. God is a Spirit, and will be worshipped after a spiritual manner. He seeketh such to worship him. Joh. 4. 23. because He is honoured by a Spiritual Worship, and by them who worship Him after a spiritual manner. Men may as to the matter of Worship, and as to the means of Worship, do as the Law requireth, and yet displease and dishonour God by being careless as to the manner of Worship. In Davids Time the Levites sought the Lord, nevertheless He made a breach upon them, for that they sought him not after the due order. 1 Chron. 15. 13. In Hezekiabs Time they kept the Passover otherwise then was written, they

The Surest way to the

they were not cleansed as they that came into the Sanctuary ought to have been : for which cause many of the people fell under the Holy displeasure of God. 1 Chron. 30:18, 19, 20. So the *Corinthians* because they approached to the Table of the Lord after an unprepared manner, were visited with a disease that proved mortal to some of them. They by such an unworthy manner of worship dishonoured God, and God lightly esteemed of them.

3. *The Honourer of God is one that ha's an Holy Zeal for His Name.* A man that honours another ha's a Zeal for him. He cannot bear it that the person whom he has an high value for should be abused. So he that honours God is greatly concerned at the injuries which are done to his Name. Psal. 69. 9. *The reproaches of them that reproached thee are fallen upon me.* He felt those reproaches that were cast upon the Name of God more sensibly than if they had fallen upon Himself. The Prophet *Elijah* was a man that honoured God : And he was a Zealous man. I (said he) *have been very Jealous for the Lord God of Hosts, for the Children of Israel have forsaken thy Covenant, thrown down thy altars, and slain the Prophets with the sword.* 1. King. 19:10. Never man did honour God so much as the man Christ Jesus did, who never in all his Life did any thing but with a respect to his Fathers Glory;

Glory. Now his Holy Heart was always burning with Zeal for God. Therefore was it said of him, *The Zeal of thy House has eaten me up.* Joh. 2. 17. This Zeal which is the Character of one that honours God, discovers it self in two things especially.

1. *By bearing a due Testimony against the Sins of men.* When Gods Law is Transgressed, his Name is dishonoured. Rom. 2. 23. *Through breaking the Law dishonourest thou God?* Therefore when those Transgressions are duely Testified against, He is honoured. A Minister that would honour God in his place, must faithfully reprove the sins of men, and spare none: They must cry aloud and spare not, and lift up their Voice like a Trumpet shewing to the house of *Jacob* their sins. *John Baptist* did not spare *Herod* himself, notwithstanding his greatness, when he was known to be a vicious person. That his Faithfulness cost him his Life, and he was willing rather to loose his Life, than God should loose the honour due to his Name. If reproofs will not do, they that have Authority to punish Transgressors are bound out of respect to the honour of God in that way to express their Love and Zeal for his Name. So did *Christ* shew his Zeal in punishing them that had profaned the Temple. When *Phineas* Executed Judgment on several filthy debauched persons, God was honoured and highly pleased with that his Zeal.

And

And so he was with the Zeal of *Elijah* in causing the Priests of *Baal* to be slain. *El's* sin for which the Lord did so severely threaten and punish him and his family was his want of Zeal. He is charged with honouring his Sons above God. *1 Sam. 2. 29.* For if he had punished them according to their deserts they must have been Exposed to publick shame, but rather than such disgrace should come to them, he suffered them to make themselves vile and restrained them not. Indeed he reprov'd them, but notwithstanding they were his Sons, considering he was the Judge of the Land, he ought to have put them to death, because they were guilty of Crimes which the Law of God had made Capital.

2. Zeal discovers it self in promoting those things whereby God is Honoured, as well as in suppressing those things whereby He is dishonoured. If we promote the Establishment of the worship of God in the purity of it, we honour His Name. *Hezekiah*, *Josiah*, and other Reforming Kings of Judah, manifested their Zeal not only in destroying Idolatry, but in settling the true worship of God according to his written word. *Nehemiah* that Excellent Governour of the Province of Judea, honoured God by the good deeds which he did for his House and for the Offices thereof. *Neb. 13. 14.* He that has an unfeigned Love for the House of God, has a Zeal for the honour of God. *Psal. 26. 18, Lord,*

Greatest Honour.

13

I have Loved the habitation of thy House, the place where thine honour dwells. The great God has many Temples, many spiritual Houses on the Earth. Every particular Church consisting of a number of Believing Regenerate Souls, is an House of the Living God. To protect and encourage these Holy Churches is to honour God.

4. *Another Character of one that honours God, is that he does Reverence the Image of God wherever he seeth it.* Now the Image of God is seen in two things especially.

1. In that Authority and Dominion which he giveth to some over others. On this account man is said to be *the Image and Glory of God.* 1 Cor. 11. 7. The divine Image in man when first Created did consist partly in his dominion over the Creatures. Wherefore he that honours God will be afraid to speak evil of dignities, or to despise dominion, but he will make Conscience to give honour to whom honour is due. That man who makes no Conscience of the fifth Commandment which requireth subjection unto Lawful Authority, does not honour but despise that God whose Image is seen in that Authority. We may not think that because Christ has purchased a blessed liberty for them who are his Servants, that they are therefore Exempted from Obedience unto such as God shall Set over them. The Apostles were very careful both
by

by word and writing to instruct Christians in their duty as to this particular, and this out of respect to the Name of God. The Apostle Paul writing to Titus says, *Put them in mind to be subject to Principalities and Powers, to obey Magistrates. Tit 3. 1.* And the Apostle Peter saith, *Submit your selves to every Ordinance of men for the Lords sake, whether it be to the King as Supream, or unto Governours as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well. 1 Pet. 2. 13, 14.* Indeed Church Government is not an Ordinance of man, God having in his Word described the form of it, as to all Essentials therein, and expresly declared what Officers, what Ordinances, and Administrations He allows to be in his Church, which Commandments He would have to be kept until the Appearing of our Lord Jesus Christ, but the form of Civil Government is ANTHROPINE KTISIS *An Humane Creature.* For although Civil Government in general is an Ordinance of God, nevertheless, this or that particular Form of Civil Government is an Ordinance of man. God has left it unto men to determine what it shall be; but when there is a legal Establishment, Christians must submit thereunto *for the Lords sake, i. e.* out of respect to his Glory. They will honour him if they do, and dishonour him if they do not submit; He is no good Christi-

an that will not. He that does truly fear and honour God, will certainly be a good Subject.

2. The Image of God appears in that Holiness which some are adorned with. Holiness is the Divine Nature. *He is Glorious in Holiness.* That's His chief Glory. Therefore if a man does Love and Honour God, he hath, and cannot but have a singular delight in them that bear his Image, in this respect. The Scripture giveth this as the Character of a sincere Servant of God, he is one, *in whose Eyes a vile person is contemned, but he honours them that fear the Lord.* Psal. 15. 4. yea, though it may be, he is great, and they are mean in the World; if he seeth the fear of God, and so the Image of God in them, he has a love and honour for them on that account. *David*, though the Greatest man in the Nation, would honour such persons so far as to make them his Companions. Psal. 119. 63. *I am a Companion of all them that fear thee, and of them that keep thy Precepts.* A man whose heart honours God, respecteth every Good, Holy man as such. He does not respect men meerly because they are of his party, or particular perswasion in matters not Essential to Salvation. Suppose him to be *Episcopalian, Congregational, Presbyterian, Antipedobaptist*, in his Opinion, if he is a Godly man, he honours Godliness wherever he seeth it. As

Jerome

Jerom said of *Austin*, when there was some difference of Opinion between them, *Dilige Christum in Augustino*, I see *Austin* is an Holy man, and I cannot but Love *Christ* in *Austin*, though I differ from him in some matters of Opinion. The man that has a Regenerate Soul in him, cannot chule but love and honour them in whom the Regenerating Grace of God is conspicuous. He (saith *John*) that loveth him that begat, loveth him also that is begotten of him; by this we know that we love the Children of God, when we love God. 1 Joh. 5. 1, 2. so by this we may know that we love and honour God, when we love and honour his Children as such, because they do in respect of Holiness resemble him more than others in the World do.

5. Another Character of one that Honours God, is that he is willing to suffer in his Cause, and for the Glory of his Name. He is one that had rather suffer than sin, like *Moses*, who chose rather to suffer Affliction with the People of God, than to enjoy the pleasures of sin. Heb. 11. 25. Indeed, no man ought needlessly to bring Sufferings upon himself; but he may be called to stand up and appear in Gods Cause, and then if his heart is right in the sight of God, though he knoweth he shall be exposed to Sufferings for it, he will appear on Gods side, and glad that he may honour God, by being himself dishonoured,

dishonoured, and exposed to the Contempt and Reproaches of the World. The Apostles when Convented before the Jewish Council were most ignominiously treated by them, for their Faithfulness to the Truth and Interest of the Lord Jesus Christ, but *they rejoiced in that they were counted worthy to suffer shame for his Name.* Acts 5. 41. God is honoured not only by the Active Obedience, but by the Sufferings of his Servants. 1 Pet. 4. 14. *If ye be reproached for the Name of Christ, happy are you; on their part he is evil spoken of, but on your part he is glorified.* When the Pagan Enemies of Christianity beheld the Constancy and Courage of the Martyrs, they said, (some of them) *Vere magnus Deus Christianorum*, there is no God like the God of Christians, who can enable his Servants with such patience to Endure such things for his sake. Many were thereby Converted from Paganism to Christianity, and in these Latter Ages from Popery to the Protestant (which is the only true Christian) Religion, by beholding the Faith and Patience of them who have been the *Martyrs of Jesus*. A man may by sufferings in Gods Cause, bring more Honour to his Name in one hour, than in his whole life before, though it may be he has been a very active Instrument in promoting the Glory of God. It was therefore said of *Peter*, that *by his death he should Glorifie God.* Joh. 21.

19. Now Ecclesiastical Story tells us, that he was Crucified to death. And very often it is so, that they who have been the greatest Instruments of doing Service for God, shall at last be honoured with the Crown of Martyrdom, and so Honour God by their death (as *Sampson* did) more than ever they had done by their life. The Holy Prophets honoured God much by their Ministry; and we find in the Scripture that several of them honoured him by suffering & dying for the Testimony which they had given to his Name & Truth. And the Jewish Historians tell us of more that did so. That the Prophet *Isaiab* was Sawn asunder with a wooden Saw, by the cruel Command of King *Manasseh*, who nevertheless was his near Kinsman. And that *Jeremy* was Martyred in *Egypt* through the malice of some Jews who informed the then King of *Egypt*, that *Jeremy* had Prophesied of his Destruction and Conquest by the King of *Babylon*. *Ezekiel* they say was slain in *Babylon*. The Prophet *Amos* had his Brains Knock'd out by some of his wicked Country men. *Micah* was thrown down a steep place, and killed with the fall. All the Apostles (excepting *John*, who suffered an Exilement into the desolate Isle of *Pattmos*, whither the *Romans* were wont to banish the vilest Criminals) Sealed the Truth which they had Preached with their own Blood.

So did they Honour God both in life and in death.

6. *He that Honours Jesus Christ the Son of God, Honours God.* The Father takes whatever Honour is put upon his Son Jesus Christ as done to Himself. All the men on Earth, and all the Angels in Heaven have not Glorified God, so much as Christ has done. And God has given unto him a Name which is above every Name that is named in this World, or in that which is to come; and he expects that we should honour him accordingly. Yea, that we should give unto Jesus Christ that Honour which we may not give unto any but unto God Himself. *Job 5. 22, 23. The Father Judgeth no man; that is, not without the Son, but has committed all Judgment to the Son, that all men should honour the Son, even as they honour the Father; he that honoureth not the Son, honoureth not the Father which sent him.* The Jews say, that God made the World for the sake of the Messiah. And the Scripture says, that all things were Created for him. *Col. 1. 16.* It is a Glorious Truth, that the Heart of God is set upon nothing so much as upon having his Son Jesus Christ Glorified: And when he seeth our hearts is set upon it, He takes it kindly at our hands. If a man would study to please God, let him Honour Christ; without which, let him do what he will, he can never please God. To believe on

20 **The Surest way to the**
the Lord Jesus Christ, is to honour him. Nor
can we put a greater honour upon him, than to
depend upon his Righteousness for the Eternal
Salvation of our Immortal Souls. And when
we live as Believers ought to do, when our
Conversations in the World are as becometh
the Gospel, we glorifie Christ. It is said of
Titus and some others, that they were *the Glory*
of Christ. 2 Cor. 8. 23. They lived such holy
lives, that it was an honour to Christ to have
such Servants. When Christians live so as that
the World may in them see something what
manner of one Christ is, they cause his Name
to be honoured: Men will say, how good is
Christ, if they that belong to him have such
goodness in them? When we make Christ and
his Glory the end of our lives, we please and
honour God. So did the Apostle. Phil. 1. 21.
for me to live is Christ. He knew that if he
dyed immediately, he should gain Heaven;
but he was willing to be a while longer out of
Heaven, that so he might do Service for Christ,
and promote his Interest amongst his Churches
in this World. The man that is often think-
ing with himself, what shall I do for Christ?
Is there nothing wherein I may serve his Inte-
rest more than as yet I have done? And that
has an heart desirous above all things to glorify
the Lord Jesus Christ, he is one that honours
God, and whom God will honour. For Christ
himself

Himself saith, Joh. 12. 26. *If any man serve me, him will my Father honour.*

We proceed therefore unto the Second Enquiry, viz. *What Honour it is that God will bestow on such as do thus honour him?*

A. 1. Sometimes the providence of God does put honour upon them that have honoured him, by putting them into honorable Stations and Employment. No man is put into any honorable Station, but it is the Lord that ha's done it. Psal. 75. 6, 7. *Promotion comes neither from the East, nor from the West, nor from the South, but God is the Judge, he putteth down one and setteth up another.* A man may go from one end of the world to another, from East to West, and he may cross the World from North to South, and yet never find promotion, except God shall see meet to set him up. It is true, that men may be the instruments of promoting a man: They may do it by their Election. Nevertheless, God do's it. For Prov. 16. 33. *The Lot is cast into the Lap, but the whole disposing thereof is of the Lord.* Or a man may be promoted to an honorable Station & Employment by a Commission from a Superiour Power: but neither is that without the Providence of God. When Pilate boasted of his power, Christ said to him, *thou couldest have no power at all, except it were given thee from above.* Joh. 19. 11. *He had*

his Authority by vertue of a Commission from the Emperour, but there was an hand of Heaven in it. No man shall be promoted to honour without the Providence of God. The King of Moab said to Balaam, *I thought to promote thee to great honour, but the Lord ha's kept you back from honour.* Numb. 24. 11. Notwithstanding the intentions and inclinations of Kings, they shall promote no man to honour whom God is resolved to keep back from that honour. Nor is this so to be understood, as if no man were by the Holy providence of God set in an honorable Station, but such as have honored God; for many Times the Vilest of men are exalted, and God does it not to honour them, but to punish a sinful world by them. Before honour, goeth Humility. If a proud ambitious man obtains the honour which he ha's been aspiring after it is in Judgment to himself and others: but if an humble man ha's honour conferred on him, it is in mercy to the people concerned in him. And sometimes the Lord promotes his faithful Servants to honorable Stations as a reward for their Fidelity unto his Interest; which is in special the honour intended in the Text before us. *Eli* was set in an honorable Station, and his posterity should have had that honour continued to them, had they honoured God as they ought to have done. We see the Truth before us verified in *David*. He was the youngest of all the Sons

Sons of *Jesse*, but the most pious of them all God found his heart faithful, and he took him from the Sheepfold, and made him to be the feeder and the leader of his people Israel. We see it in *Joseph*: By his Exemplary obedience to the Commandment, God has had honour in all ages of the world which have been since that time: Him did God make Governour of the Land of Egypt. We see it in *Moses*: He honoured God by espousing the cause of his afflicted people: And God made him to be a King in *Jeshurun*: The most precious people in the whole world were put under his Government, which was a greater honour than if he had been made the Monarch of the Universe, without having the Lords people committed to his Inspection and Jurisdiction.

2. God causeth them that honour Him to be honoured, in respect of the Esteem and Reputation which they have in the world. He giveth them a great room and interest in the hearts of them whose esteem or good word is to be valued. Indeed, if a man will be Zealous for God, and faithful to his interest, there are wicked men that will reproach and revile him. *David* found it so. They that sat in the gate; some that had been in power, spake against him, and he was the song of the Drunkards. *Psal. 69. 12.* Lewd debauched persons who were for King *Sauls* Interest, would make Lampoones against *David*, and when they

were over their Cups they would sing them : but the reproaches and mockings of such men are an honour, and to be worn as a Crown. It is an honour and an happiness to be reviled and slandered by such vile persons. *Matth. 5. 11. Blessed are you when men shall revile you, and shall say all manner of Evil of you falsely for my sake, rejoyce and be exceeding glad ; for great is your reward, for so persecuted they the prophets..* If it is for Christs sake, for our appearing in his cause or to maintain his Truth and Interest that we are reproached and slandered, we may wear those reproaches as our Crown for they are a part of our blessedness : Usually they that have honoured God most, have the honour to be most reproached by the wickedest men in the world. Who honoured God more than the Prophets and Apostles in their day ? And who were ever more reviled ? So the chief Reformers in the last Century. *Luther and Calvin* especially, no men were reproached more than they that had deserved better usage from the age wherein they lived. It is not a desirable thing for a man to be Cryed up by the generality of wicked men. *Luk. 6. 26. Wo unto you when all men shall speak well of you : for so their Fathers did by the false Prophets.* All the profane men in the Land would be ready to speak well of the false Prophets, because they would daub their Consciences with untempered Mortar. They would

would say though you live in your sins, as long as you are called by the Name of the true God, and go to the Temple, and say your Prayers, you shall go to Heaven. There is no need of any such Repentance as the true Prophets say is necessary for your Salvation. Just as some ungodly Preachers in these dayes say, if men call themselves Christians and are Baptised, there is no need of preaching Conversion to them. It is a sign that a man ha's not been so faithful to Gods Interest as he should have been, when the wickedest of men extol him. One having heard that a very vicious person commended him, was troubled at it, Alas (said he) *quid mali feci*, what have I done amiss that so wicked a man should speak so well of me. So then a Reputation amongst such is no honour, nor desireable: but to have the love and respect of good men is desireable: therefore David prayed for that. Psal. 119. 79. *Let those that fear thee, Turn unto me.* And God did give him an Interest in their hearts. Verse 74. *They that fear thee will be glad when they see me.* Good men if they did but see David, they were glad: their hearts rejoyced to see that there was such a man yet living in the world. And this honour had the Governours in Israel who had generously ventured themselves in the cause of God and of his people. Wherefore the inspired *Deborah* said of them. Judg. 5. 9. *My heart is toward the Governours of Israel.*

b. e. I do in my heart love and honour them. And doubtless, all the good people in the Land did so. And thus it was with *Mordecai*, out of respect to the Honour of God, he would not bow the knee to *Haman*. *Haman* was a Type of *Antichrist*, and no question aspired after, & expected a Religious Worship as *Antichrist* does, which *Mordecai* would not yield unto him: Now God did not only advance *Mordecai* to a very honourable Station, he was next to the King *Abasuerus*, but also gave him a great Reputation amongst his people. *Esth.* 10. 3. *He was great amongst the Jews, and accepted of the Multitude of his Brethren.* The *Hamanites* could not endure him, but all good men loved and honoured him.

3. *As for them that honour God, he makes their Names to be precious and honourable after they are dead and gone to a better World.* Their Names are like an Oyntment that is poured forth. *Cant.* 1. 3. They have a sweet savour with them. Their Names live after their bodies are dead. *Psal.* 112. 6. *The Righteous shall be had in Everlasting Remembrance.* A long time after they are dead, they that knew them will speak honourably of them; and such as never knew them, only have heard of the Grace of God in them, will have honourable thoughts of them in their hearts. Many times their Names are
more

more precious after their death, then they were whilst alive. This we see in *Moses*: Whilst he was living, the people were always complaining and murmuring against him: Nothing could happen amiss, but presently they were ready to say, we may thank *Moses* for all this; yet when he was dead they were ready to Idolize him: So the Jews would build the Tombs of the Prophets, & Garnish the Sepulchres of the righteous, whom whilst living, they cared not for. *Mat. 23. 29.* But as for wicked men they leave an Ill Name behind them, *Prov. 10. 7.* *The memory of the Just is blessed, but the Name of the Wicked shall rot.* What rotten Names do some wicked men leave behind them in the world: Their putrified Carcasses are not so unfavoury as the vile Name which they have left to Posterity. But all the Honour mentioned is nothing compared with what God will bestow on his Faithful Servants.

Therefore,

4. *They that have with a sincere heart endeavoured to promote the Honour of God in the World, shall certainly be honoured by him at the last day.* All the Promises in the Scripture will receive their full accomplishment in that day. Whatever Services have been done whereby God has been Honoured, Christ will make an honourable mention of them; and praise his Faithful Servants for what they have done, before

b. e. I do in my heart love and honour them. And doubtless all the good people in the Land did so. And thus it was with *Mordecai*, out of respect to the Honour of God, he would not bow the knee to *Haman*. *Haman* was a Type of *Antichrist*, and no question aspired after, & expected a Religious Worship as *Antichrist* does, which *Mordecai* would not yield unto him: Now God did not only advance *Mordecai* to a very honourable Station, he was next to the King *Abasuerus*, but also gave him a great Reputation amongst his people. *Esth.* 10. 3. *He was great amongst the Jews, and accepted of the Multitude of his Brethren.* The *Hamanites* could not endure him, but all good men loved and honoured him.

3. *As for them that honour God, he makes their Names to be precious and honourable after they are dead and gone to a better World.* Their Names are like an Oyntment that is poured forth. *Cant.* 1. 3. They have a sweet savour with them. Their Names live after their bodies are dead. *Psal.* 112. 6. *The Righteous shall be had in Everlasting Remembrance.* A long time after they are dead, they that knew them will speak honourably of them; and such as never knew them, only have heard of the Grace of God in them, will have honourable thoughts of them in their hearts. Many times their Names are
more

more precious after their death, then they were whilst alive. This we see in *Moses*: Whilst he was living, the people were always complaining and murmuring against him: Nothing could happen amiss, but presently they were ready to say, we may thank *Moses* for all this; yet when he was dead they were ready to Idolize him: So the Jews would build the Tombs of the Prophets, & Garnish the Sepulchres of the righteous, whom whilst living, they cared not for. *Mat. 23. 29.* But as for wicked men they leave an Ill Name behind them, *Prov. 10. 7.* *The memory of the Just is blessed, but the Name of the Wicked shall rot.* What rotten Names do some wicked men leave behind them in the world: Their putrified Carcasses are not so unfavoury as the vile Name which they have left to Posterity. But all the Honour mentioned is nothing compared with what God will bestow on his Faithful Servants. Therefore,

4. *They that have with a sincere heart endeavoured to promote the Honour of God in the World, shall certainly be honoured by him at the last day.* All the Promises in the Scripture will receive their full accomplishment in that day. Whatever Services have been done whereby God has been Honoured, Christ will make an honourable mention of them; and praise his Faithful Servants for what they have done, before

fore the whole World in that day. As their faith, so their good works will be found unto praise, and honour, and glory, at the appearing of Jesus Christ. 1 Pet. 1. 7. An honourable reward shall then be given to them: Christ will make them Judges of the World; yea, and of Angels too. 1 Cor. 6. 2, 3. Do you not know that the Saints shall Judge the World! we shall Judge Angels. Christ will make them to Sit upon Thrones in that day. Mat. 19. 28. In the Regeneration, h. e. at the Resurrection, when the Son of Man shall Sit on the Throne of His Glory, you shall Sit upon Thrones. Christ will put a Scepter into their hands in that day. Rev. 2. 26, 27. I will give him power over the Nations, and he shall rule them with a rod of Iron; i. e. with a Scepter. Christ will give them a Crown in that day. Yea, a Crown of Glory, and a Glory that fadeth not away. All Earthly Glory soon fadeth away: *Transit gloria mundi*: Worldly Honour is (as one expresses it) subject to the *Epilepsy*. Men in high places are Set in slippery places. Psal. 73. 18. They are like men standing on Ice, that get a fall before they are aware. But the Honour which God confers on his Servants at the last day, will be an Everlasting Honour. It shall not continue for a few Generations, but throughout Everlasting Ages. This Honour

Honour have all the Saints, All whose hearts are set to serve and honour God. Thus shall it be done to the man whom the King of Heaven delights to honour.

We proceed to make some *APPLICATIO* N of the Doctrine, which has been Opened and Confirmed in the particulars insisted on.

USE. I. This Directs them who are concerned in the Elections of this Day, whom they should choose. Put honour upon them, who will honour God. It was a principle and practice amongst the *Lacedemonians*, to chuse men into the *Senate*, not for their Riches, but for their Virtue. This did the light of nature direct them unto. It is a great priviledge which you enjoy this day, that there can be no Civil Rulers over the Province (excepting the Commander in Chief, and his Deputy) but what the People by their *Representatives* shall approve of. No other Plantation enjoys the like Priviledge. Nor should we, if the *Senballats* and *Tobijabs* amongst us could have had their desires. But since God and the King ha's granted us this favour, to make a right improvement of it, is the way to have it continued ; that is to chuse such as will use their power for God : And they that have an heart to do so, will also seek the welfare of the People over whom God ha's set them. It is said, *Prov. 29. 2. When the Righteous*

teous are in Authority the people rejoyce. Well they may, because then such are in Authority as will seek their prosperity. Whenas they that are unfaithful to God, though it may be they may carry it well as long as it is fair weather, they'l shrink in the wetting. If a Storm of Temptation happens, that the Interest of the Publick, and their own personal are in Competition, they will make the Publick give way to their personal Interest. It is related concerning that famous Emperor *Constantius Clorus*, (who dyed in *England*, then known by the Name of *Britain* only) that having in his Court many Christians, that so he might Try their Fidelity, he gave out, that such as would not renounce their Christianity should no longer be his Servants. Whereupon some who were only Christians in Name, but not in Sincerity, thinking to please the Emperor, declared, that they would renounce the Christian Name: which when they had done, Now (said he) I see what you are. You that will be false to your God, will never be faithful unto me, and therefore he banished them his Court. Well then, if you would have those to be over you, that will Conscientiously seek your good, choose them that will be sure to do as God would have them do. When God chose a Ruler for his People, He chose one that would *fulfill all his will*. Act 13. 22. This ha's the Scripture recorded,

for the direction of them who may have the power of *Election*, that they should (so far as they are able to judge) Elect God-fearing men. Choose such as will both by their Authority and by their Example Encourage the worship of God. That will say with *Joshua*, *I and my house we will serve the Lord*. That say after David, *Psal. 122. 1. I was glad when they said unto me, let us go into the house of the Lord*, where God was publickly and solemnly worshipped as Himself had commanded. Chuse such as will be Zealous for God; That will Exact their Authority for the suppressing of all manner of Vice, and for the Encouragement of Vertue and Piety: That will be a Terror to Evil doers, and a praise to them that do well. A few such Counsellors and Rulers may Save a Land from destruction. *Jer. 5. 1. Run ye to and fro, through the Streets of Jerusalem, if there be any that Executes Judgment, I will pardon it*. That great City would have found the better for a few such, nay, for one such Magistrate. Choose them that will Fear G O D & Honour the KING. That will be faithful to his present Majesty, whom God and all the good people in *England* have set upon the Throne. It is needless for me to say, Let no man give a Vote for any one that has the *Qavish* heart of a *Jacobite* in him. There are very few of that sort of men in *New England*. I hope not an hundred of them in the whole Province; and I hope not so much

much as one in this *General Assembly*, in which respect such a caution may seem superfluous. Chuse them that will shew singular respect to good men, because they are such: As *David* was resolved to do. *Psal. 101. 6. My eyes shall be on the Faithful in the Land.* Such as were Faithful to the best Interests, he would cast an eye of peculiar respect and favour towards them. So did the Rulers in *Judah*. *Hos. 11. 12. Judah Ruleth with God and is faithful with the Saints.* The Rulers in *Judah* adhered to the true pure Worship of God; they also adhered to the Holy Prophets and Godly people in the Land. Chuse such as will be willing to be reproached and so persecuted on the account of their being Faithful in the discharge of their duty: Such a Magistrate was *Job*, as we may see by what he says, *Job 31. 34. Did I fear a great multitude, or did the contempt of Families Terrify me.* He knew that if he discharged the duty of his place, in bearing witness against those things whereby God was dishonoured, a multitude of bad men would be offended: He knew that if he punished a Criminal, the Families that were related to that Criminal would be enraged: But he mattered it not, as long as he did nothing besides what the duty of his place as a Magistrate obliged him unto. Chuse such as will prefer the Interest of Christ above their own; that will not warp with the Times, and make the Interest of

Christ

Christ's holy Kingdom to truckle under their secular Interests, as it is the manner of Time-servers to do.

USE. II. Let this excite us all in our several places & stations to Endeavour that God may be Honoured. Let the Motive in the Text quicken us unto that which is our duty. The Orator observes that the nature of man is desirous of honour. And the Gentiles by the light of nature knew that Vertue is the way to that which is truly to be accounted Honour. The Romans had a Temple which was called the Temple of Vertue, and another called the Temple of Honour. These were so built as that no man could pass into the latter, but through the former. God is so Gracious as to reward the Vertuous actions of moral Heathen. The justice of *Aristides* made him famous. *Codrus* & *Regulus* because they preferred the safety of their Country above their own lives, were honoured in the world. The external Services of Hypocrites have a Temporal reward. God will never be in any mans debt. When *Jehu* executed Judgment on the house of *Abab* according as God had commanded him, he was rewarded with the honour of a Kingdom, for four Generations. But what is that to the honour which God will give to them that are his Faithful Servants? The honour which comes from God alone is transcendently better than that which is from men only. It is a maxim, that the King is the Fountain of honour. So

It is as to Civil honour. But there is an honour which none but the King of Kings and Lord of Lords is the fountain of: Let no honour but that satisfy us: Nor let any of us be satisfied without that honour. If we approve our selves sincere in his sight, we shall have the praise (though it may be not of men, yet) of God, and that's honour and happiness Enough.

Let us moreover consider, *That some amongst us are under peculiar Obligations and Advantages to honour God.* They whom God has honoured above others, are under an Obligation to honour him more than others.

There is one in this Assembly, a more honorable Person than ever was seen in these Territories from the beginning unto this day. Many a prayer has been sent up to Heaven that God would send us a Governour, who should be a Rich Blessing to this his people. We have reason to hope that God has and will Answer those prayers in *His Excellency's* now arrival amongst us. It may be thought to be beneath the Character of so illustrious a Person to accept of the Government of so mean a people; but *My Lord*, Considering that they are the Lords people, give me leave to say to you, that the God of Heaven has put honour upon you, in Committing so many of his Jewels to your charge. I remember an honorable personage interceding with His present Majesty in behalf of His Subjects in

New

New-England, used this argument, That proportionably to the number of people, there were more Good Men in *New-England* than in any place in the whole world ; and I shall ever remember the Kings gracious Reply, *That He did believe that the people in New-England, were a Good People.* It must be confessed that we are much degenerated from what once we were, and that there are far more ill men amongst us, than there were Forty years ago, Nevertheless, there are at this day, some Thousands of them who fear God, and whom He has purchased with his own blood. So that, *My Lord*, God has committed unto your inspection and protection, a people that are dear unto Him. *My Lord*, I am low, but my Message is from on high. Thus says the God of Israel to you ; yea, the God of *New-England* says, Love my people because they are mine. Be kind to them for my sake, and God will give unto you that which shall be infinitely better than all the Honours, or Emoluments which this world can afford. And one word let me speak for your Encouragement. There is not a *Governour* on the face of the Earth at this day, That has so many prayers going up to God for him every day, by a praying people who have an Interest in Heaven, as your *Excellency* has ; and these prayers will be a greater Mercy to you, and to your Noble Family, than all the *Baronies* or *Earldoms* in the whole world would ever be. The Lord of Heaven grant that it may be so. There

The Surest way to the

There are others in this Assembly whom God has or may Establish in an Honourable Station. I mean such as may be called to *Assist* in Government. You (Much Honoured) have singular Advantages put into your hands to promote the Honour of God. You may do so by giving wise and faithful Advice, whereby Gods Interest, and his peoples shall be promoted. And by taking effectual care that *Proclamations*, and good *Laws* for the Suppressing of those Evils whereby God is dishonoured, may be duly put in *Execution*. Blessed be God, who has given our *Nation* a *King* that has from the Throne declared against those Immoralities which some of his Predecessors had corrupted the Kingdoms with. And blessed be God, who has given *New England* a *Governour*, that has Emitted a like *Proclamation* in that part of his Government, where there was the greatest need of it. There are good *Laws* amongst us for the Suppressing of Swearing, Drunkenness, Sabbath breaking and other Immoralities. But if these *Laws* be not duly put in *Execution*, they had as good, nay better never have been made. I speak this, not as doubting of your Fidelity in this matter, since it is a known Rule in moral policy, that a bad Executor of *Laws*, is worse then a great breaker of them: But to Encourage your Zeal.

There are also in this Assembly many of them who Minister in the House of God, whom he

has

Greatest Honour.

39

has in that respect put Honour upon. It was said of Samuel that he was an *Honourable man, a man of God*, 1 Sam. 9. 6. To be Gods man, to be his Servant, is to be Honourable. The Apostle speaking concerning the Ministerial Function, says, *No man takes this honour to himself, but he that is called of God, as was Aaron*. Heb. 5. 4. The *Ambassadors of Kings* are Honourable. And are not they so, whom the Scripture calls the *Ambassadors of Christ*, who is the King of Kings. Therefore ought they above all men to be careful of the honour of him, who is in a singular manner their Lord and Master. And they have in respect of their Ministry great opportunity, as well as obligations thereunto. A man may sometimes by one Sermon be Instrumental to promote that whereby God shall have Everlasting Honour. The blessed Martyr *Ridley*, by a Sermon which he Preached to King *Edward 6.* was an Instrument of obtaining that which continues to be a National Benefit at this day; so by endeavouring the Conversion of Souls, we shall cause God to be honoured. Every one of those Souls will continue honouring God throughout the Days of Eternity. *My Brethren*, Let us make the Exaltation of the Glorious Name of the Lord Jesus Christ the great design of our Ministry. What has a Minister to do, but to cry down sin, & to Preach up the Lord Jesus Christ? It is a sad thing, when Ministers Preach it may be whole

Sermons

Sermons one after another, and no mention of the Blessed Name of Christ in them! Nay, (which is horrid to be spoken) they love not to speak of him, although they pretend to be his Ministers. How unlike are such men to the blessed Apostle *Paul*, concerning whom *Austin* observes that he mentions the Name of Christ no less then four hundred and fifty times in his Epistles. They that call themselves his Ministers, and yet love not to hear his Name mentioned, may fear, that at the last day, when the Lord Jesus Christ shall say unto some who have Prophesied in his Name, *Depart from me, I never knew you*, they will be found in that Number. And let us remember, that *God has set us for the defence of the Gospel*. And that not only as to the Faith, but as to the Order of the Gospel. *New-England* differs from all other Plantations in this. Other Plantations were built upon a Worldly Interest, but *New-England* was founded on an Interest purely Religious, and this not so much in respect of the Faith of Gospel (in which we agree with all other Reformed Churches in *Europe*) as of the Order of it. Our Fathers (who are now beholding the Glory of Jesus Christ in Heaven) did therefore come into this Land, when it was a Wilderness, a Land not sown. God was pleased to shew unto them the form of his House, and the Goings out thereof, and the Comings in thereof, and all the Ordinances thereof. This they left

to us their Children as a Legacy. The Platform which they drew out of the Word of God, they have left with us. If we faithfully adhere to these Holy Truths which from the Scriptures have been delivered to us, we shall please and honour God; but if we depart from them, or any of them, we shall dishonour his Name.

There are moreover in this Assembly, those who have the Honour to Represent the several Towns that have sent them hither. Be you also Embodied in the Name of God to improve the present Advantage put into your hands, to promote his Glory. One thing let me mention to you, and not to you only, but to the whole General Assembly, wherein the Honour of God is very much concerned. I mean that which respects the happy Settlement of the Colledge. God has had much Glory from that Society, throughout all New-England, and not only throughout New-England, but in other Plantations in America, there are those Preaching Christ who have been in that Society prepared for publick Service. And more than so, many have gone from thence, some of them men of great Renown & Worth, to England, Scotland, Ireland, Holland, in which Lands they have done Eminent Service, & Glorified God and Jesus Christ. If that Society should fall, or if that which is worse then a dissolution and desolation should happen to it, The Glory is then departed from New-England. And God will

be



be exceedingly dishonoured if we do not use all possible means to prevent it. Therefore I beseech you take this matter into your Consideration without any delay. Now is your Time: And it may be such a favourable opportunity will never again be had, if this be neglected. God has given us a King who will favour us, if we humbly Address our selves to Him in this matter. When I was in England above Seven years since, Solliciting the affairs of this People, His Majesty was graciously pleased to say to me, that He would willingly Countenance the Colledge in New-England, for that He knew many worthy Protestant Divines had their Education there. And God has given us a Governour. who is ready to do any thing that we shall reasonably desire of him, and to improve his Interest for us, that so we may have an happy Settlement, and Establishment of that Academy in which the honour of God and the welfare of future as well as of the present Generation is concerned. If we neglect the present Opportunity, how shall we Answer it either to God, or to Posterity? Consider what I say, & the Lord give you understanding in all things.

And let us all pray that God may be Honoured the whole world throughout, and this the more, because the day is certainly at hand, when God shall be honoured throughout all the Earth, more than ever yet has been from the beginning of the world, & unto this day. The Time approacheth when all the Kingdoms of this world shall become the Kingdoms of the Lord and of his Christ. Let us then Turn the Prediction of the Psalmist into a Prayer, with which I conclude. Psal. 86. 9. *All Nations whom thou hast made shall come and worship before thee, O Lord, and glorify thy Name.* Amen.

F I N I S.

ERRATA. Pag. 33 l. 12. for Exact r. Exert. l. 20. for found r. Jared. p. 34. l. 2. r. superfluous.